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DOCUMENTS

BRASSAC'S CORRESPONDENCE WITH THE AMERICAN BISHOPS (1818–1861)[1]

(Contributed by the Most Reverend Archbishop Messmer)

I

Brassac's Letter to Bishop Du Bourg

Donaldsonville, April 30th, 1825.

Your Lordship & Dear Father:

I would consider it a lack of duty, did I neglect to inform you of the manner in which Holy Week has been spent in the parish that it pleased Your Grace to confide in my care. Moreover, I consider myself bound to give this public testimony of the piety of most of my parishioners.

During Lent I gave my usual mission services in the farthest sections of the parish, although a large number of persons had already made their Easter duty with great edification. On Palm Sunday after the sermon I announced the hours of the various ceremonies during the following days. From Tuesday on, some twenty women and young ladies made it their duty to arrange everything for the Repository which was to be placed under the large entrance of the Church. Indeed, it was not a bit less remarkable than many altars of this kind in the cities of our native land. Four columns ornamented with branches of oak supported the great white Baldachino surrounded by flowers and green plants. Lower down was a portable Baldachino, crimson velvet, ornamented with gold fringes; five oval shells supported a niche, very elegant in its plainness. Here the Blessed Sacrament was to be placed. The Altar also was decorated with natural and artificial flowers; and a great number of candles gave to all the rest an aspect most touching and at the same time most impressive.

Wednesday I spent nearly all in the confessional. The next morning I was there again with break of day. At 8 o'clock I gave Holy Communion and preached on the disposition of the Soul, with which every Christian must approach this awful mystery. At 10 o'clock I began the services. The Church was filled. Procession followed with much solemnity. Four trustees (*Marguilliers*), who had received Communion in the morning, carried the Baldachino. Before me walked the Chanter and Sacristan in surplice and some twenty choir boys in red cassocks. At 4 o'clock in the afternoon I preached for an hour on the Institution of the Sacrament of the Eucharist and the great devotion it demanded of us. With the beginning of the night we sang the *Stabat.* Then followed the rosary and an act of reparation to the Blessed Sacrament. The Church was again filled as in the morning. Towards 10 o'clock we had night prayers. All night through, until daylight, the people came in considerable numbers, notwithstanding the rain, which fell in torrents. Men as well as women came to offer their adoration to their God. With sweetest satisfaction I saw nearly all the French inhabitants of our small city make their visits in Church. Some of them passed the whole night there and mingled their voices in the chanting of the Canticles, which only ceased on giving way to public prayers or pious reading. Towards midnight I retired to rest a little to prepare myself for the morning.

[1] These documents form the archival material for Archbishop Messmer's article on Father Brassac, to be found on pages 392–416 of this issue.

With daybreak I was in the confessional. The services began at 8 o'clock. Before the ceremony of the Adoration of the Cross I preached on the Passion, and I had the consolation to see all that were in Church (for it was filled) approach and devoutly kiss the sign of our redemption. In view of the repeated request made to me, I consented to leave the Blessed Sacrament in the Repository until the afternoon. At 3 o'clock I preached the three hours' agony of our Lord. In the intervals between the exaltations and meditations which I gave, the ladies sang the hymn *To the Blood which God will shed.* After this devotion they sang the *Stabat* which was followed by the Rosary and the night prayers. Then I replaced the Blessed Sacrament in the Tabernacle. I am justified in saying that all this chanting, the loud prayers and public readings, never ceased for fully two hours, and I feel confident that the most hardened heart could not have witnessed without being deeply moved, a spectacle so touching and so pious. Sometimes I felt bound to tell some of the people that they should leave the Church and go to take something and get some rest.

We had services on Saturday morning; but I could not give any instructions, as I had to reserve my strength for the following day. The afternoon I spent in the confessional.

On Easter Sunday at 8 o'clock, I said early Mass, preached and gave Holy Communion to a great number of people. At 10 o'clock, I sang the High Mass, and preached on the Resurrection. The Church could not hold the crowds, and after Mass there were several Baptisms. For the next fortnight I was played out and hoarse; but the piety of these good people kept up my strength and courage.

Here then, Your Grace, is an exact report of what has been done. Your own knowledge of our parish will help you duly to appreciate the piety that reigns there. What in my view adds great merit to it all, especially during the last week, is the excessive rain that fell, and the bad roads on which the people had to come for two or three leagues. The number of Easter Communions is about the same as last year. However, I wish to let you know that four or five persons, who for a long time (one for 22 years), had not approached the Sacrament, saw their wrong, repented of it and came to partake of Holy Easter Communion, to the great edification of the parish.

I beg of you, my Dear Father, that in your prayers and the Holy sacrifices you will remember the flock which you have entrusted to me, and that you will pray the Lord to give me all the graces I need.

Very respectfully, your unworthy child,

HERCULES BRASSAC.

II

Brassac's Letters to Rosati

St. Louis, le 15 9bre, 1818.

Monsieur et bien cher ami:

C'est pour le coup que vous vous facheriez tout net si j'étais assez insouciant que de laisser partir Mr Casto[1] et D'Aubert[2] sans vous dire un bon jour ou bon soir, je ne sais trop lequel: vous avez du rire du billet que je vous fis passer il y a huit

[1] Casto Gonzalez, a Spaniard who came from Rome with the band of Father De Andreis; had just been ordained subdeacon at St. Genevieve, on November 1, 1818, the same day as Father Brassac was raised to the priesthood, and thence had gone up to St. Louis with Bishop Du Bourg.

[2] Daubert. One of the first boys of the College at the *Barrens*.

jours par M. P. Tucker. Je vous avoue que j'avais presque la colique quand je vous l'ecrivis; mais heureusement que Mr Prat[3] arriva dans la nuit. Mgr m'a installé dans mon poste mardi matin. Nous sommes ici depuis mercredi matin. J'en serais parti hier de grand matin si le vent ne s'était opposé à mon passage. Nous partirons je crois demain avec Mr le Curé des Barrens, Mr Valezano. Mr Caretti a été administré hier matin.[4] Mr Dahmen a bien mal aux yeux. Hier on l'a amusé avec des emethiques, une saignée et un vesicatoire. Adieu, Mon cher Monsieur, croyex à l'estime, au respect et à l'amitié de

Vôtre très devoué serviteur,

Hle Brassac.

J'espère que si vous allez à St Louis vous voudrez bien m'honorer de votre visite. Je suis à 5 milles de la prairie du Rocher, sur le grand chemin chez Mr Raphael Drury.

On board *The Maid of Orleans*, Captn Turner,
May the 15th, 1819.

Revd and Dear Sir.

Mr Perrodin through a mistake, put in a trunk of mine a long letter which I had written and directed to you, & he did not perceive it till it was no more time to get it out; its object was to inform you about my departure from the upper part of this diocese; you have probably heard that from our Rt Revd and most beloved Bishop: I wish I had had a horse of my own, when he went to the Barrens, I would have asked him for the favor of accompanying him as far as yr settlement, to enjoy the pleasure of both of being with his lordship a little longer, and of bidding you my Adieu; when will we see us one the other, and renew that happy acquaintance which Almighty God permitted us to get, 18 months ago; alas! I know nothing about it, you neither, God alone can see in the time to come; that enormous distance which will separate me from the father of this mission, and from the worthy coöperators he has secured in this part of the country shall be very painful to my feelings. Yet, in spite of that sacrifice, which a more pious priest would find less hard, I obey the orders of my superiors without any murmur even without the least objection, being in hope that my submission will obtain from God some graces, which would not have been bestowed upon me; I do not want to recommend myself to yr prayers and holy sacrifices; the experience you have had during our staying together has undoubtedly made you acquainted with all my wants on that account; think on him who will never forget you, & who prays you to depend on the sincerity of the sentiment of respect, and friendship with which I shall always be Dear Sir

of yr Reverence the obedient servant and unchangeable friend

Hle Brassac
Cathol. Missy.

Remember me to all yr community especially to MM. Maenhaut, Barrau, D'Aubert & De Geither. Mr De Andreis and all other gentlemen are hearty and mingle the expression of their respective sentiment to those which I have expressed above for my own part.

St Charles of Opelousas, june 27th 1820

Rev. and Dear Sir.

You certainly think that Brassac has forgotten you, since he has not yet given you any sign of life. I grant to my confusion that my silence is much prejudicing

[3] Father Pratte, Pastor of St. Genevieve.
[4] He died December 3, 1818, at St. Louis.

against myself; because tho' I might alledge very good reasons to justify it, there are great many to be found to condemn it. Therefore I will not attempt to apologize for it, but confessing the little negligence I may be guilty of in that respect I will trust on your goodness and indulgence for my pardon.

I arrived at S^{t} Charles' on the first of june 1819. From that day till december I spent my time in sikness, recovering, relapses and troubles of every kind. Almighty God in his mercy deigned to give me a share of crosses, and tribulations; I suffered not as much as I deserved, but as much as I could bear; calumnies, on the most delicate matters, evil constructions put on the most innocent of my actions, my zeal for the glory of Religion taxed of hypocrisy, &c. . . . nothing has been spared, during more than eight months, to try my little virtue; I begin to see an opening to a more quiet existence, and to enjoy some consolations; the flock entrusted to my care is made up with people of all nations, Americans, french, irish, dutch, spaniards, Danes, Creoles, are to be counted in my congregation. The french and english languages are spoken by the majority: few americans and irish excepted all the rest was plunged in the grossest ignorance, and dulness for their eternal welfare. It was not their fault; they lived at a great distance from the church & they were but very seldom visitated by their pastors. They begin to be a little more anxious to learn their christian duties and their attendance to Mass on sundays is also more regular; it is on those days only that we have the chance of instructing them; they live scattered about, and it is impossible to gather them oftener; they are eager to give some education to their children and by that means Religion gains more because they insist that the catechism may be the first book put in their children's hands. The slaves are in general treated with humanity. But the article of marriage among them is on the same footing as on the cost of the Mississippi.

My church is about the size of that of S^{t} Thomas in Kentucky but framed. It is almost as well furnished and may be better than yours. Besides what I got from S^{t} Louis to adorn, I have received lately from France for the amount of $700, and add the position of the church is the handsomest I ever saw in this country. It is in the most elevated point of a large prairie the prospect of which is very much diversified by the woods which surround it, the plantations which are along the woods, and the numerous ponds full of a very clear water. Add to that the herds of cattle and horses grazing peacebly on it.

The virtuous M^{r} Perrodin lives with me, and has few boarders whom he teaches. My presbitary has been converted into a little Seminary; after the vacations we expect about a dozen of boarders and we intend to open also an out-school. On holidays we have a piano in the church and the voices of three ladies who play and sing equally, latin, french and english himns. But we are extremely poor of musick books; if by the means of y^{r} pupils you were able to have one or two masses, and some of y^{r} english or latin himns at three voices, copied and sent to me directed to the Bishop's Brother in Orleans you should oblige very much.

I will conclude my Rev. and Dear Sir by begging a remembrance in y^{r} fervent prayers and holy sacrifices, and in those of the community, and by renewing to you the assurance of the love, esteem and respect with which I'll always be Rev & D^{r} Sir

Y^{r} m^{t} obed^{t} humble serv^{t} & friend

H^{le} Brassac

Please to remember me to my acquaintances, especially Barro, DeGeither, D'Aubert. I suspect all the other Gentelment in whose company I have been have left the Barrens.

I will be very anxious to hear from you; I have no time to read over my letter. Excuse me. Good bye.

St Charles of Opeloussas, November 24th, 1820

Revd & Dear Sir

The mournful news of the death of the Revd Mr De Andreis, reached me last week in New Orleans. I will not attempt to express to you the feeling which it excited in me and the other Rev. gentelmen of the City. We had been indirectly apprized of the illness of our worthy Superior and were for several days in the greatest anxiety of hearing from St Louis; alas! we did not expect that our impatience would be so dreadfully terminated; after paying to the memory of our late Supr the tribute of our tears and regret, which he was so much entitled to. his eminent sanctity and virtue became the only topic of our conversations for the remainder of the day: what comfort faith is for Christians! in the very moment of our grief it seemed to us that undoubtedly some great good was preparing for this diocese while Almighty God was asking so great a victim; we cannot help seeing the extraordinary change which took place in this Lower Louisianna directly after the death of the three missionnaries who died three years ago in New Orleans: let us join therefore, my Dear Sir, to thank that just hand which is merciful to us even at the time she strikes the hardest blows upon us.

I have condoled with you and our Rt R. Bishop in the loss the rising church in this new country has suffered, and joined my poor prayers to yrs that Almighty God may suscitate some apostolical men to replace the one he was pleased to call to himself. There is to be on this very day a solemn service for Mr De Andreis in the cathedral of New Orleans. I will have one performed in my church in the course of next week.

I had the pleasure of meeting in the city with the Rev. Mr Borgna & renew with him the short acquaintance we had got about two years ago, in the Barrens; he was at Mr Martial's, but as there was nothing in that place which could be of service to him to be restored to his health I offered him to come & spend some time with me in Opeloussas, which he was advised to do by MM. Sibourd, Moni, Jeanjean, etc., and to which he agreed. Tho' I make a very bad country fare, he will be at home with me, and I will neglect nothing in my power to render his staying here as agreable as possible; we enjoy a very pure air and horses are plenty enough that he may take exercise; I live in the middle of a large prairie without any near neighbors in such a manner that we are and may be without any ceremony. As I was in great hurry to get home I left him behind not to fatigue him too much; I expect him to night here.

As I think you have left the Seminary and stay in St Louis I forward my letter to that place; please to give to our Rt Rev. Father & bishop my best respects and take for yrself the assurance of the esteem and respectful attachement of yr

Mt obedt servt & friend

Hle Brassac

Rector of St Charles

P. S. Pray for me I am in the greatest need of it.

S. Genevieve, March 18th, 1823.

Very Reverend and much respected Sir

Since the right Revd Bishop left this quarter to go to the eastwards I had the honour to address him for the purpose of obtaining the permission of absenting myself from my congregations during five or six weeks; and tho' since I wrote about three months have elapsed, I have received no answer whatever, I am afraid my letter has miscarried; the business for which I wish to absent myself demand my presence in Opeloussas towards the end of April next & if I do not go down I must

ose a considerable sum of money, on the account of some debts due me which I could not setle when I left there and which nobody can setle for me now; would you therefore Rev^{d} Sir grant me the permission of going down you would much oblige me and that favor I would highly value: my congregations will miss me but once & before I leave them I will take care to cause them all to perform their Easter duty. I will also observe to y^{r} reverence that I receive no salary from these congregations & therefore think myself less bound in justice to attend to them at the great detriment of my interest. I would like very much to go down with the rev^{d} M^{r} Borgna: please to forward y^{r} answer to M^{r} Dahmen who will be kind enough to send it to me.

Please to remind me to all the Gentelmen of the Seminary & believe me for ever with great respect & affection

Very Reverend Sir

Y^{r} most humble obed^{t} serv^{t} & unworthy friend

H^{le} Brassac

DONALDSONVILLE, JAN. 26TH, 1824. "The Rev. Mr. Janvier whom I succeeded in this parish," etc. "I am extremely sorry, Right Rev. Sir, not to have it in my power to advance the money due you. I myself very much involved at this time, and I owe yet my provisions of last year and will be obliged to take the necessary ones on credit, if I am not better paid than I have been heretofore." Brassac offers his congratulations to Rosati on his election as coadjutor, and the sentiments to which he will give full vent "when I shall have the honor to receive you in my poor cabin. . . . Our most worthy bishop is still unwell; I saw him this morning."

NEW YORK, NOV. 18TH, 1831. They are still at Sandy Hook but expect to land on the 20th of Nov. Sorry that he cannot go to St. Louis to greet the bishop, but is afraid of the climate. Hence he will go straight to New Orleans. "True to my standard I return to it. If I have been so long away from it, it is due to circumstances that were stronger than I. But since they allowed me to leave my Fatherland, I have come back to place myself under its shadow. . . . I shall no longer find there the old chief[5] under whom I bore my first arms, not even the one whom providence had so wisely given him to bear part of his solicitude.[6] But he who succeeds to them? for a long time my esteem and my respect.[7] Hence it will be sweet for me to offer him the assurance of my submission. If I can, my intention is to visit next Spring Missouri and Illinois to see again my old friends and the (?) theatre of my first efforts in the apostolic career."

P. S. "I left Bishop Dubourg in good health at Paris. Mgr. Dubuis of New York came across in the same boat with me accompanied by Rev. Mr. McGerry whose acquaintance we made at Emmitsburg."

LOUISVILLE, JAN. 12TH, 1832. "After a month's waiting we are at last on the eve of our departure. Navigation is opening and we expect to leave tomorrow for Louisiana. Fatigued by the journey from Cincinnati we came here twenty-eight days ago, where I had the happiness of meeting with good Mr. Abell, the

[5] Du Bourg.

[6] Rosati.

[7] De Neckere and Brassac came to America together in 1817.

worthy and amiable Bishop Flaget whom an influencer a la mode kept here since the consecration of the new church of this city. . . . Last Sunday in order to please friend Abell I had to preach to his numerous and ever growing congregation. You may imagine what it cost me to speak publicly in a language which for six years I had entirely lost. The bishop urged me very much to stay in his diocese and help Rev. Abell in his pastoral work. I was strongly tempted to do it, but I decided to return and put myself at the orders of Bishop De Neckere. . . . I have tried in vain to hear something of my old and respected friend Mrs. Smith. You know my friendship for her and the many obligations under which I am to her. Will you kindly give me some news of her?"

BATON ROUGE, APR. 10TH, 1832. "I have been much surprised at your kind offer to serve in your diocese. The Archbishop and the Bishops of Baltimore, New York, Cincinnati and Bardstown have already urged me to join their diocese. But I considered it my duty first to present myself to my Ordinary and, as he may well need me, not to go elsewhere."

BATON ROUGE, AUG. 29TH, 1832. "Mgr. De Neckere and Mr. Blanc arrived here in good health. The latter spent the Feast of H. Assumption with me. . . . Some people had expected to see him arrive in mitre and crozier. For my part I was not surprised as I knew from himself what his intentions were.[8]

DONALDSONVILLE, Aug. 20TH, 1835. "After six days navigation I arrived happily at Donaldsonville at half past eleven o'clock at night on the 11th inst. . . . However contented I found myself at St. Louis I felt that my affairs there were finished. I was no more at my place, and my duty as well as desire commanded me to return to my post and again to take up my responsibility. Were it not for this, Monsignor, I believe I would be (?) with you, so much was I pleasantly edified by the conduct so full of zeal and regularity of the clergy of St. Louis, which seems to me destined to effect in that vast country a moral revolution for the great benefit of religion and for the glory of God." Brassac then speaks of the opposition in New Orleans to Rev. Blanc. "I understand that during my absence they tried to make him believe that I also was against him. I will not even attempt to justify and clear myself of such a calumny. You know my sentiments on this subject, and he himself need only recall our conversations on it. I leave it all to God, and go my way en vieux bonhomme."

DONALDSONVILLE, May 31ST, 1836. "Bishop Blanc has left directly for Havre on the 29th of April at 10:00 o'clock P. M. Things here don't go as well as one might wish. I was on the point of looking for an asylum with you and to offer you my feeble services in the ministry. I have in fact offered and given my resignation to the bishop; but he would not accept it. However, I presume that upon his return, unless things here are settled, I shall renew my resignation and that it will be accepted."

DONALDSONVILLE, JUNE 15TH, 1836. "I told you two words of my little

[8] Blanc had without his own knowledge been appointed coadjutor to Bishop De Neckere the same year; but he returned the bulls to Rome.

difficulty with Bishop Blanc who would not accept my resignation. I would have insisted more strongly, had it not been just when he was departing, and that he did not have priests enough. I think he will bring an abundance of them with him and I shall then feel more free to retire. Where? I don't know at all as yet, probably to Europe. I am disgusted where the good one tries to do is reduced to so little, and yet where the responsibility is so terrible. On the other hand, I foresee that I shall not get along well with the new administration to which Mr. Bone has decidedly joined himself." Brassac asks Rosati for his advice.

DONALDSONVILLE, SEPT. 4TH, 1836. Brassac repeats that he is determined to leave.

III.

Extracts from Brassac's Letters to Bishop Purcell.

PARIS, JULY 4, 1839. "Bishop Flaget will sail with you. . . . Your company will be composed of Mr. Machebeuf, who is now with you, and Messrs. Lamy (now very well), Gacon, Gemal, Navaron, Father Huber. Mgr. de Janson will come with us to Havre to bid you farewell, but will not embark."[9]

MARVÉJOLS (LOZÈRE), AUGUST 2, 1839. His emotions when taking leave of Bishop Purcell at Havre. . . . Bishop Rese sailed from England to Antwerp to meet there his Vicar General M. de Bruyn.[10] The latter took . . . his way to the United States, while the former went to Paris where he stayed a couple of weeks, lodged in a public hotel, but where he saw neither the Archbishop nor any of his clergy. . . . The impression of Mr. Desnoyers,[11] the bishop's travelling companion from Detroit, was that Bishop Rese would not return if he could obtain some other appointment in Rome. . . . "Two days after leaving Paris, I met our friend Mr. Beauprez[12] with carpet bag in his arms,

[9] Very Rev. John McGill, then Vicar General of Bishop Flaget, but later (1850–1872) Bishop of Richmond, was also of the party. Their voyage on the *Sylvie de Grasse*, which left Havre July 9th and arrived at New York on August 21st, with various incidents of ocean travel, is very entertainingly told in Machebeuf's letter to his father, written on board the vessel. See *Life of Bishop Machebeuf*, by Rev. W. J. Howlett, p. 56*ff*. Of the first missionary labors of these young priests in the Diocese of Cincinnati, at Tiffin and Sandusky (Machebeuf), at Newark and Mt. Vernon (Lamy), at the French Settlement (Navaron), at St. Martin's (Gacon and Cheymol) [Gemal is a wrong spelling], see pp. 63–156. Rev. Projectus Jos. Machebeuf, born 1812, ordained 1836, consecrated Vicar Apostolic of Colorado, 1868, died Bishop of Denver, 1889. Rev. J. B. Lamy (later Archbishop of Santa Fe, died 1888) had been very sick before sailing and was just recovering from his illness. Rev. Francis Ludwig Huber, O.S.F., was assistant priest at Holy Trinity Church, Cincinnati, from 1839 till 1848, when his name is no longer found in the *Catholic Almanac*. He had been highly esteemed as an excellent priest and vigorous preacher and writer in Bavaria, and was a regular contributor to the *Wahrheitsfreund* of Cincinnati.

[10] De Bruyn was born at Liége, Belgium. Having been ordained in 1832, he came to Detroit the next year. For some time he was stationed at Arbre Croche. The *Almanac* of 1836 places him at St. Joseph's in Detroit. In 1837 and 1838 he was prefect of studies and president of St. Philip's College, in Detroit, later called St. Philip's University. He was Vicar General of the Diocese of Detroit from 1837 until his death in 1839.

[11] Was this the old pioneer Desnoyers, born in France in 1773? He came first to Gallipolis, then to Pittsburgh, and later to Detroit. In 1839 he was State Treasurer of Michigan. He died in Detroit, March 6, 1880.

[12] Rev. D. Beauprez was pastor of Baton Rouge, La., from 1834–1838 and thus a neighbor of Father Brassac.

alighting from the stage-coach, who had made up his mind to return to Louisiana, and will probably sail on the *Great Western*."

MARVÉJOLS, OCT. 20, 1839. Brassac writes, that he reminded the Baroness Terese de Coppens of Belgium to pay Bishop Purcell the 10,000 francs, which her mother left for the Sisters' convent at Cincinnati. He tells that the new plans adopted at the general council of the Ladies of the Sacred Heart held in Rome, would delay for a while the departure of the colony of these Ladies intended for Cincinnati; that this procrastination must be quite a disappointment to Bishop Purcell, who had planned to start the establishment immediately. He is sorry that Bishop Purcell did not take with him some sisters of Notre Dame of Namur, who seemed to be ready to go and would be particularly fitted for the people of the West. . . . Mr. Jeanjean[13] left France a week ago with several Lazarists and one or two clergymen for New Orleans. . . . "I heard with a great deal of regret the death of our much respected friend Bishop Bruté. . . . Msgr. Janson must be with you by this time."[14] Brassac is inclined to settle in Paris, "if I can find a suitable situation. . . . Please pray for me at the altar, that I may not be condemned to be a useless servant to my God, and favor me with your advise. Your friendship is so dear to me," etc.

MARVÉJOLS, JAN. 14, 1840. Brassac speaks of a mission given at this

[13] Rev. Augustine Jeanjean, C.M., came from Europe with Bishop Du Bourg and was first appointed with Rev. A. Blanc to Vincennes on April 25, 1818. They went there on June 1. Jeanjean was to found a college there, but through the opposition of the so-called "Vincennes Faction," the attempt failed; hence, in January, 1819 Bishop Du Bourg recalled Jeanjean and sent him to New Orleans. See *Life of Bishop Flaget*, pp. 177*ff*. At the I Prov. Council Balt., 1829, he was theologian for Bishop Rosati. After the Council, he and Blanc accompanied Bishop Rosati to Boston in the month of November to visit Bishop Fenwick. At the II Prov. Council at Balt., 1833, he represented the vacant Diocese of New Orleans. While Rosati was Administrator of New Orleans, Jeanjean often acted as his Pro-Secretary. (A. C. H. S., *Records*, Vol. xix, p. 308.) In Spring of 1835, Jeanjean, then intending to go to Europe, accompanied Bishop Fenwick of Cincinnati on his last visitation to the northern part of his diocese in Michigan. When the Bishop took sick at Michillimakinak, he asked Jeanjean to visit the missions in the prairies and at the Green Bay. (See HENNI, *Ein Blick in das Ohio Thal*, p. 62; *Annales*, vi, p. 138.) He was secretary of the diocesan synod of New Orleans, February, 1832, under Bishop De Neckere. From a letter of Jeanjean to Rosati, September 20th, 1830, it seems that the latter expected to visit San Domingo that same year and wished Jeanjean to accompany him. Bishop England wanted to take Jeanjean with him as Secretary on his mission to Hayti in 1833; but the latter was not ready to go (A. C. H. S. *Records*, vii, pp. 470–473). In May, 1832, he accompanied Bishop Rosati to Rome (*Ibid.*, xix, p. 313; Rosati's letters, pp. 132, 134). In 1834 he was chosen successor to Bishop De Neckere, but he returned the bulls (SHEA, iii, p. 671). During Bishop Blanc's absence in Europe, 1836 to 1837, he was Administrator of the Diocese. At Blanc's request he went to Europe in 1838, to recruit his health. On his return he was made Vicar General, but he died soon afterwards, on April 11, 1841, at the age of forty-six.

[14] Forbin-Janson, Charles Auruste, was Bishop of Nancy-Toul and Primate of Lorraine. He was consecrated in 1824 by the Archbishop of Rouen, with Bishop Cheverus, formerly Bishop of Boston as one of the assistant consecrators. Bishop Fenwick of Cincinnati was also present. Bishop Janson consecrated Bishop Hailandière of Vincennes, at Paris, in 1839. At the request of Bishop Flaget and Purcell, Bishop Janson was sent by Pope Gregory XVI on a mission tour to the United States in 1839. On account of his work in the United States for two years, he was given a seat with decisive vote among the American prelates at the IV Prov. Council of Balt. in 1840. On their return from the Council, Bishops Purcell and Janson sailed from Buffalo for Cleveland, in June, 1840, and encountered a fearful storm during which the Bishop of Nancy was once in imminent peril (SHEA, iii, p. 626). Returning to France in 1842, Bishop Janson founded the Holy Childhood Association and the Missionaires de France (a missionary society of secular priests for the home missions). He was instrumental in bringing the society of the Fathers of Mercy to the United States. Bishop Janson was born in 1785 and died in 1844. The late Bishop Maes of Covington has written his life.

city by four Jesuits, at which "numberless old sinners have returned to the Grace of Heaven. . . . About 180 of them received the Sacrament of Confirmation, several of whom were past 80 years of age, and one in his 90th. The Bishop who confirmed was himself over 80 years old. The scene was really one of the most touching I have witnessed. I did not preach, but I had very long sittings in the confession box. . . . I can but bless my God to have put me to some use." Says the Baroness de Coppens is ready to pay the 10,000 francs. "Probably you are willing to sign the following receipt," which follows in French, to which Bishop Purcell adds on the margin: "I can never do this." Brassac expected this and suggests that the Bishop make out a receipt himself and send it on. . . . "I have met with a misfortune which in my present circumstances is considerable. A sum of $1,100 due me in Louisiana was paid by my desire to a man whom the whole community considered as most upright and honest; but he has run away. . . . Dominus dedit, dominus abstulit, sit nomen Dni. benedictum, I say with the utmost resignation; but the money is gone, and I have it not." He regrets having missed Bishop Hughes of New York and Dr. Wiseman[15] who had been in Paris lately. Finally he says "I am not happy, because I cannot be with you. I feel that I cannot abandon my old father or sister, unless God himself manifests His will in some way than by the desires of my heart."

PARIS, FEB. 22, 1840. In the absence of Madame Barat, Superior General of the Ladies of the Sacred Heart, Brassac calls on Madame Bouchaud, Superior of the Novitiate, to inform her that Bishop Purcell cannot wait much longer and has charged Brassac to procure Ladies of another order. "I saw Mr. Carriere[16] in regard to Mr. Goesbriand[17] and he gave the most satisfactory testimony upon the young ecclesiastic. . . . Bishop Rese[18] is still in Rome, but I could learn no particulars. . . . Drs. Nee and Moore desire their respects to you."

PARIS, MARCH 10TH, 1840. Madame Barat cannot send her sisters. So Brassac writes to Namur and promises to attend himself to all the preparations for the voyage across the ocean. Will send a priest with the sisters.

PARIS, APRIL 6, 1840. Mlle. Coppens has paid the 10,000 francs which are in Brassac's hands subject to Bishop Purcell's orders. He negotiates with Mother Ignace of Namur on the terms of her starting an institution at Cincinnati. "I address this letter to the Most Reverend Archbishop thinking that it will find you there for the Council. Please offer my best regards to those of your

[15] Then on his return from England to Rome, where he was Rector of the English College.

[16] A famous theologian, superior of the Seminary of St. Sulpice from 1850–1864.

[17] Later Bishop of Burlington, N. Y., consecrated 1853; died 1899.

[18] Frederick Rese, born 1791 in Germany, studied theology and was ordained in Rome. Went on the African mission. Failing health brought him back to Germany. In 1824, he came with Bishop Fenwick to Cincinnati; the first German priest in the Northwest. On his tour through Europe in 1829, became one of the founders of the Leopoldine Association for the American missions. See CATHOLIC HISTORICAL REVIEW, April, 1915, p. 51*ff*. He became Bishop of Detroit in 1833, but retired in 1837. In 1839, he went to Rome, where he remained till 1849, and then returned to Germany, his formerly brilliant mind having given away entirely. He died there in 1871.

brother prelates, with whom I have the honor of being acquainted, Drs. Flaget, Eccleston, Kenrick, Blanc, Portier, Chanche, Deloul, Joubert."[19]

PARIS, JUNE 5, 1840. "Meline brought four pamplets of Mr. Lucas and two copies of the debate.[20] Bishop Hughes left Paris a few days ago; did not know he was there. Reynolds of Kentucky is here.[21] I met him by chance on the street yesterday. The Ladies of the Sacred Heart promised a colony to Bishop Hughes. Shameful! . . . Mr. Loisson de Guimamont of Pierry near Epenery, is very anxious to know what results you have had from the invoice of that champagne wine which he gave you. If favorable, he would be disposed, I believe, to give some more again this year. The Sisters of Namur will be ready to leave in August or September. Mr. Goesbriand is to be ordained next Saturday week. If so, he may be ready to sail at the end of this month with Mr. Reynolds. Mr. Rappe[22] of Boulogne has written to me about his intended departure for Cincinnati. . . . I have expressed to him a wish that he might take charge of the nuns in September next. . . . May I inquire of Mr. Larne of Havre what has been the operation in the champagne wine?"

PARIS, JUNE 25, 1840. "Your kind letter of the 30th of May last has duly come to hand through Rt. Rev. Bishop Rosati. It would be difficult to express by words the pleasure I experienced in seeing again that old friend and his worthy travelling companions, Bishops Portier and Miles. . . . I must give you my thanks for your benevolent disposition for me in giving in my name as candidate for the See at Natchez. You overrated my abilities in thus presenting me, and however flattered by your step in my behalf, I assure you that I rejoiced heartily to see that it was unavailing. . . . The Central Council of Paris met yesterday, and the three American Bishops attended. I was also invited and accompanied them; and after Bishops Rosati and Portier had spoken of their dioceses, I took the word as interpreter of Bishop Miles who begged me to act as such. After I was done for Tennessee, I begged leave to entertain the members of yourself and your diocese. . . . I had their promises that they would remember you in the next year's allocation."[23] Brassac then

[19] Rev. Louis Deloul, for many years President of St. Mary's Seminary at Baltimore and Superior of the Sulpicians in America. Rev. Hector Nicholas Joubert, S.S., professor and vice-president of St. Mary's Seminary, was born in France, 1777; went to San Domingo in 1801; from there came to the United States in 1804. He became the founder and superior of the Colored Oblate Sister of Providence. To him President Boyer of Hayti, after Rosati's mission, applied for a colony of those Sisters (*Cath. Cabinet*, 1842, p. 355). He died November 5, 1843. On the work of these two Sulpicians see HERBERMANN, *The Sulpicians in the United States*, pp. 194, 230. New York, 1915.

[20] The famous debate on the Roman Catholic religion between Alexander Campbell and Bishop Purcell, held at Cincinnati in January, 1837.

[21] Rev. Ignatius Aloysius Reynolds, born near Bardstown, 1798. Ordained, 1823. Went to Europe, 1840, to restore his health; was then Vicar General of Bardstown. Consecrated Bishop of Charleston, S. C., 1849. Died, 1855.

[22] Louis Amadée Rappe, born in France, 1801, ordained, 1829, was chaplain of the Ursuline convent at Boulogne from 1834–1839. Came to America, 1840, and was for several years pastor of Toledo, Ohio. Consecrated Bishop of Cleveland, 1847; resigned 1870; died, 1877.

[23] The *Catholic Telegraph* of Cincinnati states on July 25, 1840: "We learn that the Rt. Rev. Bishops of St. Louis, Mobile and Tennessee arrived in safety at Paris and had an interview with the committee of the Society of the Propagation of the Faith. The Very Rev. M. Brassac was present on this occasion with the foregoing prelates and as Vicar General of the Bishop of Cincinnati represented the claims of this diocese to the attention and liberality of the Society."

states that Bishops Portier and Miles approve of his project of establishing in Paris a General Agency for the American Bishops, he himself to be their authorized representative. He wants Bishop Purcell's opinion on the subject.

PARIS, JULY 12, 1840. "Our young friend Goesbriand will leave France in the course of this week on board packetship *Iowa*, Captain Pell, my good friend. Rev. Mr. Reynolds will be his Mentor to Cincinnati. Madame Gallitzin together with seven other Ladies of the Sacred Heart will take their passage on board the same ship. I have had two very long conversations with Madame Gallitzin[24] and Madame de Bouchaud, Mother of Novices, and told them my mind upon the conduct of Madame Barat towards you. . . . I think, however, you will not regret to have the Ladies of Namur instead of them." States the reasons. "I have written to the Abbé Louis[25] of Rennes to know whether he could take charge of your seminary. . . . It would be well for the sisters of Emmitsburg to write themselves to the Queen for the painting promised." Will soon send circulars to the American Bishops regarding the General Agency.

PARIS, JULY 7, 1840. "I have had a few days of very severe illness, a most violent fever and my head as it were on the rack. . . . I have received since my last to you a very amiable letter from the Superior General of the Sisters of Namur, Sister Ignace, sending me a copy of your really *first rate* communication to the Bishop of Namur. The good prelate, a matter of fact man, like a Belgian, gave permission to prepare the departure. . . . They will be eight and will leave Europe at the latest on the 16th of September next. Abbé Rappe will accompany them. Bishop Miles left Paris last week for Belgium; he pressed me very much to accompany him, but cannot do it. Bishop Rosati is still here and will remain for some time at the Lazarists. . . . Bishop Portier has gone direct from Lyons and Marseilles to Rome, but expects to sail from England on the first of October."

PARIS, JULY 30, 1840. "I send you herewith a copy of the circular letter which I take the liberty of sending to the Most and Rt. Rev. Archbishops and Bishops of the United States.[26] I have had the boldness to give your name as reference and hope you will not be displeased at it. The three American Bishops who passed here lately have strongly insisted that I should begin that Agency as soon as possible, considering it of a great advantage to the Episcopal body. I will be happy, however, if it meets your own approbation, because I would be

[24] Princess Elizabeth Gallitzin, born in Russia 1795. When 26 years old she became a Catholic at Petrograd. Entered the community of the Ladies of the Sacred Heart in 1826. Came to America in 1840 as Provincial Superior. Died at St. Michel, La., December 8, 1843. (*Cath. Cabinet*, 1843, p. 579.) She was a cousin of Prince Augustine Demetrius Gallitzin, the pioneer missionary of the Alleghenies.

[25] Abbé Louis, a Breton priest, was one of the organizers of the society of the Eudists after the French Revolution. He was at this time the superior of the Eudist college of St. Martin, which he had founded at Rennes. Here the Ven. F. M. P. Liebermann was, even as a simple acolyte, master of novices from 1837 to 1839. The Eudists were originally founded by Rev. John Eudes (died 1680) as a community of secular priests with the object of conducting higher seminaries for candidates to the priesthood. The Eudist fathers were brought to the United States by Bishop Hailandière for his Seminary at Vincennes in 1839. They remained only a few years. In 1843, they took charge of Spring Hill College near Mobile under Bishop Portier.

[26] See pages 413-415, of this issue.

very sorry indeed to do anything contrary to your wishes or advice. I will be very much obliged to you to recommend me to your venerable brothers in regard to the enterprise, which of course, will never prevent me from giving my particular attentions to the business of my dearest and best friend. In a short time I will send another circular to the clergy in general, to apprize them of the establishment of the Agency and the manner in which it may be useful to them. To succeed in this will be, I confess to you, very gratifying to my heart, because truly it will seem to me I am serving that mission to which I would be so happy to sacrifice my life.

Bishop Rosati left Paris for Lyons and Rome the day before yesterday. I still expect the Ladies of Namur will sail the 8th of September, but I cannot say yet from what port. I expect every moment letters from England and Belgium which will settle the point. Nothing new here, but great agitation about the *Question d'Orient*, war between France and the rest of Europe is not improbable; however, hopes of the continuance of peace are entertained by many. Msgr. D'Affre has received his bulls and will be consecrated in the fortnight coming; he has not become more popular. Nothing official about the appointment of Canon Raess of Strasburg. I hope Mr. Goesbriand will have arrived safely when this reaches you. Give him, please, my best compliments, also to our Clermontese friends. Abbé Rappe is here in good spirit. Farewell my dear and Rt. Reverend friend. Remember me to your brother, Messrs. Henni & Collins, the Misses Reilly, etc. Pray for me and believe me always with my whole heart, *Your true and devoted friend.*

PARIS, Aug. 20, 1840. "The storm you encountered on Lake Erie in company with Msgr. de Janson was mentioned in one of our religious papers with very much ado. . . . The Ladies of Namur and the excellent and pious Abbé Rappe will positively (God and weather permitting) sail from Antwerp on the first of September next on board the splendid ship, 700 tons burden, the *Eliza Thompson*, commanded by Captain Leander Joss, bound to New York. Bishop Miles is still in Belgium, has given up the idea of going to Vienna and instead will return next month to Paris and thence to Rome. . . . The Rev. Mr. Bayer from St. John's Church in Baltimore arrived here a few days ago, also on a begging campaign for building a German church, college, presbytery, etc. He goes to Vienna, he says, with the mission of arranging matters for the settlement in the Archdiocese of the Fathers Redemptorists. He has instructions from both Father Prost[27] and from the Archbishop. . . . L'Abbé Louis wrote to me to say that he could not take charge of your seminary for want of subjects." Brassac suggests the idea of detaching two or three subjects from Vincennses, to send them to Cincinnati, and supply them with new hands. . . . "Bishop Murphy of Cork was in Paris last week and went back glorious, says McCarthy, after having bought 6 or 7,000 old bouqiuns (old books). . . . I expect Bishop Portier towards the middle of next month. He will sail on the first of October on board *The President.* Ten priests of the

[27] On Rev. Jos. Prost, see *Cath. Hist. Review*, July, 1916, p. 185. Cf. also MULLANEY, *Four Score Years*, pp. 12-34. Rochester, 1914.

Missionaires de France will sail about the same time for Mobile and several Lazarists for Missouri."

MARVÉJOLS, DECEMBER 14, 1840. Brassac has heard of the safe arrival in New York of the Ladies of the Sacred Heart and those of Namur. He complains of trouble caused him by a draft at sight by Bishop Purcell on Brassac without any previous notice for the large sum of 33,000 francs. He mentions payment of $600 to Mr. Hiram Powers,[28] the artist at Florence. He speaks of Schwartz's[29] fruitless efforts in Vienna to get a contribution for Cincinnati from the Leopoldine Association. Mueller of the Munich Missionary Society also fails. Bishop Rosati writes to Brassac that "the Pope told him that the Church of America was his consolation and that he was very much pleased with the American Bishops." "I preached last year before a crowded audience in the Cathedral of Mende for the Propagation of the Faith and endeavored to demonstrate that the missions of America were the most important. . . . Had a very kind letter from Bishop Blanc who complains of the scarcity of priests in his diocese. Bishop Kenrick has appointed me his agent." This letter contains a detailed financial account of Bishop Purcell with Brassac.

PARIS, FEBRUARY 16, 1841. Brassac is glad to hear that the nuns from Namur are enjoying better health in Ohio than in Belgium. He has been much displeased with the draft of 33,000 francs. The Munich Association has made an allocation for the nuns of Belgium in Cincinnati. "Bishop Miles writes to me that the publication of the infamous pamphlet of the German priest you had so wisely interdicted, has caused great rumour in Vienna and has very much prejudiced the old Prince Archbishop against the Church of the United States."

PARIS, MAY 4, 1841. Brassac mentions money paid for Frederick Wood[30] at the Urban College, Rome. Will ship twenty-five chalices, thirteen Roman Missals to Cincinnati. Endeavors to have Mother Ignace of Namur to get a loan to help the new establishment of her heroic daughters in America. "This letter will probably be handed to you by my good friends Mr. and Mrs. Labaume of St. Louis, with their dear little daughter, my God-child.[31] . . . I am very

[28] Hiram Powers, the famous American sculptor, was born in Vermont in 1805, and came to Ohio in 1819. He lived for several years in Cincinnati, where later he had charge of the wax department of the Western Museum. He was very well skilled in the art of modelling clay. In 1835, he went to Washington and two years later to Florence, Italy, where he remained until his death in 1873. Bishop Purcell was acquainted with him and ordered from him some statues and panels for his cathedral. Mr. Powers' son Preston, born in Florence in 1843, followed in the footsteps of his father. In 1881, he made the statue of Reuben R. Springer for the Music Hall in Cincinnati.

[29] John George Schwartz was for over fifteen years the American Consul at Vienna, Austria. He took great interest in the Leopoldine Society for the American missions and acted as agent there for the American bishops. He usually forwarded to America, at his own expense, the church articles bought or donated for these missions.

[30] James Frederick Wood, born 1813; became a Catholic in 1838. Went to study at Rome, where he was ordained in 1844. In 1857, became Coadjutor of Bishop Neuman of Philadelphia; in 1860 Bishop, and in 1875, Archbishop, of Philadelphia. Died, 1883.

[31] By persevering efforts Father Van Tourenhout has been able to trace five families of the name La Baume in St. Louis. One branch of the family had returned to France many years ago. "After much searching," he says, "I have found the God-child of Father Brassac to be Madame Hicks-La Baume, for many years living at No. 106 Boulevard de Courcelles, Paris, France. She is now 82 years old." A letter sent to the lady brought a very kind reply, written in clear and strong English to Father

much afraid that the Archbishop of Paris will do very little for your painting with the King and Queen. . . . I have not heard anything of the Springers yet. We have heard with the greatest sympathy of the death of President Harrison and the shameful transactions of the United States Bank."[32]

PARIS, JUNE 26, 1841. "Our good friend Mueller of Munich was in Paris a few weeks ago and it was a real pleasure to me to reciprocate to him some of those attentions he bestowed upon us during our stay in Bavaria. He assured me that the two Franciscan friars who were to join Father Hubert, would leave Europe in the Fall and would come by Paris and Havre. Mr. Juncker[33] desires to go to Rome before returning to America. The champagne wine sent to Mr. Franque was sold by his brother-in-law in Havre. It brought only 1,000 francs. The expenses for storage, drayage, commission, etc., amounted to 150 francs and 50 centimes. The rest was placed to Bishop Purcell's credit. I am in search of the treatise on Hell, which Mr. Rappe desires me to send to you. . . . The pamphlet of Vienna written against you produced a very bad effect in Bavaria. The Bishop of Augsburg has written to his clergy to discourage subscriptions to the Association. I am told so by Mr. Mueller who was very much vexed at the Bishop's conduct. . . . The allocations of the Association are very much curtailed this year. . . . The Propaganda at Rome has thrown on the Association all the European Missions which it did not assist previously, these having an association of their own, called L'Oeuvre Catholique. . . . The Lazarists here seem anxious that Mr. Odin may not accept the coadjutorship. However, Bishop Blanc writes to me that he thinks the acceptance undoubted. . . . Bishop England is in Ireland to recruit. Bishop Miles and Mr. McMahon[34] are in England or Ireland and will sail very shortly for the United States. . . . Mr. Wood informs me that Bishop Rosati will leave the Eternal City after the feast of St. Peter and Paul. . . . Messrs. Timon and Bouillier[35] arrived here this morning (29th). . . . Will see with pleasure Mrs. Springer and render myself useful to them."

Van Tourenhout, from which I take the following: "Rev. Father Brassac was a great friend of my beloved father, Louis F. La Baume. That must be the reason he became my God-father. Being then a child I do not remember him. He was a very holy man and was greatly appreciated by all who knew him, and had many warm friends. I am so sorry not to be able to say more about him."

[32] The Bank of the United States was founded in Philadelphia in 1791 by an act of Congress as financial agent of the government and to help pay the national debt. When Congress in 1832 renewed its charter, President Jackson vetoed the bill. The next year the Secretary of the Treasury withdrew all the government deposits from it and thus it ceased to be a federal bank; it secured a charter from Pennsylvania and did business as a State bank. Under President Harrison, in 1841, a bill was passed in Congress to revive the Federal National Bank, but President Tyler who had in the meantime succeeded Harrison, vetoed the bill. Then the crash came and the bank failed. How Rev. John Timon, then visitor of the Lazarists and later Bishop of Buffalo, saved from the United States Bank failure 200,000 francs entrusted to him by religious communities in Europe, is told in the *Life of Bishop Timon*, p. 63*ff*. Buffalo, 1870.

[33] Damian Juncker was born in Lorraine in 1809; was the first priest ordained by Bishop Purcell, 1834; was pastor of Holy Trinity in Cincinnati 1834; in 1836 pastor of St. Mary's, Canton; in 1846 pastor at Dayton; consecrated first Bishop of Alton, Ill., 1857; died 1868.

[34] The Rev. Edward McMahon pastor of St. Peter's at Lexington, Lafayette Co., Ky. See WEBB, *Catholicity in Kentucky*, pp. 99 and 331.

[35] Rev. John Timon, then visitor of the Lazarists, later in 1847, bishop of Buffalo. Died 1867. Rev. John Bouillier, C.M., accompanied Bishop Rosati in his episcopal visitation of the Diocese of New Orleans of which he gives a full report in a letter dated Donaldsonville, March 1, 1828. (*Annales*,

PARIS, JULY 23, 1841. "I have incorporated into your diocese a young man of the Diocese of Versailles, a student of the St. Stanislaus College, and highly recommended by the Rev. Froment and the other clergymen of the establishment. . . . I gave him dimmissorial letters that he may receive the four minor orders. The young gentleman's name is Dumas. . . . Five ladies of the Sacred Heart are preparing to go and join Madame Gallitzin in New York. . . . I am going to spend a few weeks at my father's with two young Louisianians who live with me."

PARIS, JULY 31, 1841. "You are very fortunate not to have been curtailed in the same proportion as your brother prelates in the United States. Some of them will be very much surprised. . . . You have been allowed 41,800 francs; but this sum will not be paid off until the end of the month of December next. . . . The refusal of Mr. Odin has been accepted at Rome; but he has been appointed Bishop in partibus and Apostolic Vicar of Texas with positive orders to accept. Mr. Lefebre of Missouri has been appointed Coadjutor of Detroit. This last appointment has excited much surprise. Mr. Juncker intends to leave Rome in September and ship to the United States. . . . The Association has made no special allowances for the Sisters of Notre Dame at Cincinnati; the institute is only recommended to your solicitude."

PARIS, OCTOBER 15, 1841. "Mr. Juncker is here preparing to sail from Havre to New Orleans on the twenty-sixth next with a colony of Brothers of the Christian Schools going to Missouri. . . . Juncker is full of spirits, has said farewell to his relations and native land like a brave man indeed. . . . Bishop Rosati is here lately returned from Rome. He will sail from England on the 4th of November next in company of Mr. Lutz.[36] Fathers Van de Velde and De Buisson[37]; arrived here the day before yesterday, on their way

iii, p. 513.) In 1833, during Easter time, Bouillier went from St. Louis to visit Father Duprey in Arkansas who was 600 miles from the nearest priest, that the latter might make his Easter duty (*Ibid.*, p. 123). In 1835, Bouillier built the church and parsonage at the Old Mines (Potosi, Mo.), where he had been appointed in 1828. For a time he was also stationed at New Madrid. In 1842, he finished the new church at Donaldsonville, begun in 1840. In 1841 he accompanied the visitor Rev. John Timon to the general chapter of the Lazarists at Paris.

[36] Rev. Joseph Anton Lutz was the first missionary among the Kansas Indians in 1827. See interesting sketch in SHEA, *Catholic Missions*, p. 457. Interesting details of his work among these Indians are found in the *Annales*, iii, pp. 516, 535, 545, 549 and 565. In 1831 Fathers Lutz and Paillasson were sent by Bishop Rosati to establish the first resident mission for the Illinois Indians at Prairie du Chien, *ibid*, v, pp. 567, 585. Of a strange sick call of Father Lutz, *ibid*, vii, p. 148. In 1828 or 1831, Fathers Lutz and Van Quickenborne, S.J., came up to Galena and the surrounding country in northern Illinois (KEMPKER, *Hist. of the Catholic Church in Iowa*, p. 16). From 1833-1835, Father Lutz was at the Cathedral in St. Louis and secretary to Bishop Rosati. In 1840, he was theologian for Bishop Rosati at the IV. Prov. Council of Balt. In 1848, Father Lutz became attached to the Diocese of New York, where he was pastor of St. John the Baptist parish until 1852. Then he became pastor of Holy Cross Church until 1855. The following three years he was rector of German parish in Syracuse. In 1859 and 1860, he was at Wheatland, now New Muenster, in the diocese of Milwaukee. He died in 1861 in New York.

[37] James Oliver Van de Velde, S.J., born in Belgium, 1796, came to America with Father Nerinckx in 1817, and entered the Jesuit novitiate at Georgetown, Md. Became President of St. Louis University, St. Louis, Mo., in 1840. Consecrated Bishop of Chicago 1849; transferred to Natches 1853; died 1855. Stephen L. De Buisson, S.J., came from Europe with Rese in 1829 (*Annales*, iv, p. 526) and was the first priest ordained in the new cathedral of Baltimore in 1821. Was an important witness in the Mattingly miracle at Washington, in 1824. In 1833 he took charge of St. Joseph's parish in Philadelphia with many missions in Pennsylvania and New Jersey. While in Vienna in 1836

to the General Council of their Society, where they are sent by their provinces. . . . I will renew your subscription to the *Ami de la Religion.* You are not the only one to complain of it. It has decidedly fallen off. Egli was very near struck by lightning riding in a carriage with Archbishop D'Affre. . . . Mr. Dumas will probably be ordained subdeacon at Christmas."

PARIS, MARCH 28, 1842, Brassac reports that Mr. Nealy arrived safely and was at once admitted to the care and patronage of Messrs. Whelan, O'Brian, Goodwin and others from Boston. . . . "A letter from our friend Schwarz of Vienna brings a very agreeable intelligence: 3,000 Florins has been allowed you by the Leopoldine Association, and though that is a small sum, it shows at least that the prejudice created by Pisbach's pamphlet is dying away and that the truth is coming out. *Potens est veritas et praevalebit.* God be blessed. Will have Dumas ordained priest in September and send him immediately to Cincinnati via New Orleans. . . . Mother Ignace of Namur died on the 16th inst. Great loss. A great many priests have offered themselves, but I do not think it prudent to address them to you. One of the name of may come; but beware of him. . . . Mrs. Bouillon, a lady whose family you and I visited together, rue d'Assas, and whose young son you blessed, has presented me with a very handsome alb for you."

PARIS, APRIL 5, 1842. "Bishop Rosati has returned from Hayti quite satisfied with his mission there. He returns to Rome in a few days."[38]

PARIS, APRIL 14, 1842. Brassac speaks of a seminarian, Pratte from Westphalia, who will go to Cincinnati, also a Bavarian priest Mueller who goes to Baltimore, but would prefer Cincinnati. Hopes to get Rev. Schonat also for Cincinnati. "I understand, but I am not sure of the fact, that a Canon of the church of Salzburg had gone over to America to judge and examine the conduct of the American Bishops towards the German priests in order to report on the subject to the Leopoldine Association."[39]

PARIS, MAY 31, 1842. Brassac speaks in praise of Mr. O'Mealy. Has not received the letters sent by Goesbriand and Rappe. "Who is the Mr. Menghi d'Arville at Toulouse, who styles himself in public prints *Vicaire Général de Cincinnati pour les missions d'Amérique en Europe, etc. etc.*? I tried yesterday to direct another German missionary to Cincinnati; but I could not succeed; he had bound himself to Mexico and you know what a German head is. He was immovable. . . . Mueller of Munich writes me that the painting for the new German church will soon be ready. . . . We have heard with sorrow the death of Dr. England. . . . I have just received a letter from Bishop Rosati in Rome. He is well. The Holy Father has created Knights of St. Gregory the Consul General of France in Hayti and Mr. Lartigue, Captain of the ship which brought the bishop back to Europe, for their kind offices to Bishop Rosati."

or 1837, shortly after Bishop Bruté's visit there, he completed and revised Bruté's report on the American missions. It was printed in the *Leopoldinen Berichte* (1838) and is undoubtedly the report mentioned in the A. Cath. Hist. *Researches*, xxiii, (1906) p. 384.

[38] On the successful mission of Bishop Rosati to Hayti, see CLARKE, *Lives of the Deceased Bishops*, Vol. i, pp. 370*ff*.

[39] Cf. CHR, i, p. 357, for an account of SALZBACHER'S *Meine Reise nach Nord-Amerika im Jahre 1842.*

PARIS, JUNE 30, 1842. Brassac's great joy at hearing from the bishop that he will visit Europe again this year. "No doubt your presence in Bavaria may have the result of softening the hardness of some of the bishops, especially of Count Reisach."[40] Brassac will accompany the bishop again. Mr. Schonat is on his way to Rome, thence to France and to America. He will be a great acquisition. He congratulates Bishop Purcell on his success in Austria. "I always thought that if you could get somebody to remind Prince Metternich of you and to ask him to say a few words to the old Archbishop in your favor, it might be better than anything else." Remarks on Bishop P. R. Kenrick and "poor Beauprez, who has too much of a Flemish head." "Let me know the doings of Canon Salzbacher. It were good if you made him take a little of the hard ridings, hard and scanty fares which American bishops are sometimes obliged to submit themselves to, and his conviction might be that they must be assisted somehow or others."

MARÉJOLS, JULY 27, 1842. Brassac mentions the terrible railroad accident at Versailles, the earthquake at Hayti, the fire at Hamburg, the death of the Duke of Orleans. "Our *Avenir* has become very dark and portentious. The politician loses himself in speculations, but the Christian reverts to Providence." Dumas will be ordained priest in September. "I have had, however, some misgivings about his disposition to embark for the missions." Of the loan of some $20–25,000 in Europe, desired by Bishop Purcell, Brassac sees no prospect or possibility. "I had expected to receive from New Orleans $5 to 6,000 due me; but the notes were protested and I am likely to lose a great part, if not all the sum due me; so Bishop Blanc writes to me. You know all about Hayti; but what I did not want you to hear from another source is that they think at Rome to send me there next winter as Commissaire Apostolique to prepare the way for the bishop who is to be sent there, and who I think will be no other than Mr. Meanhout.[41]

[40] Count Charles August Reisach, born in Bavaria, 1800. Studied theology at the Germanicum at Rome. Ordained 1828; became prefect of studies at the Propaganda in 1829; consecrated Bishop of Eichstaedt, Bavaria, in 1836; coadjutor (1841) and Archbishop of Munich, 1847. Created Cardinal in 1855. In 1865 member of the preparatory commission for the Vatican Council; in 1869 first papal legate of the Council. Died December 22, 1869 at Contamine, Savoy.

[41] Rev. Constantine Meanhout, immediately after his ordination at St. Louis, became pastor of Natches, where he remained until 1824. But he had to leave for lack of support, as foreseen by Bishop Rosati. Then he was sent to Pensacola, in Florida. The Duke Bernard of Saxe-Weimar in the story of his journey to Florida pays a high tribute to Father Meanhout. He is undoubtedly one of the two priests of the Vicariate mentioned by Bishop Portiere in 1827, whom he is soon to lose because they belong to New Orleans. In 1834, he was pastor of St. Mary's, New Orleans. On April 30, 1836, he left New Orleans with Bishop Blanc on the steamer *Creole* for Liverpool, and returned again with him early in 1838. But it seems that Meanhout had intended to go to Europe in 1835, since we find among Rosati's letters a copy of a commendatory letter given to Meanhout, February 5, 1835, for Cardinal Fransoni, Prefect of the Propaganda. In 1842, he was again appointed by Bishop Blanc Rector of St. Louis Cathedral in New Orleans, but the trustees refused to admit him. He was appointed there again in 1844, and remained until 1861. In 1860 he was Archbishop Blanc's theologian at the II Prov. Council of New Orleans. From 1861 to 1865, no report of the southern dioceses are found in the *Catholic Almanac*. In the *Almanac* of 1866, Meanhout's name is not given. He must therefore have died within that period. Father Brassac was mistaken in his expectation. Instead of Father Meanhout, the Rev. Father Tisserand of the Society of the Sacred Hearts of Jesus and Mary, was sent by Rome to Hayti. See GOEPFERT, *Life of the Ven. F. M. P. Liebermann*, p. 336*ff*.

"I have made my remonstrances and expressed my serious objections to the mission proposed. This is between ourselves." In a postscript to Rev. Edward Purcell, Brassac acknowledges the draft for 937 francs and 50 centimes from James Slevin of New York, and promises to write immediately to the persons concerned at Coire, Canton des Grisons, in Switzerland; thus everything will be settled.

MARVÉJOLS, JULY 30, 1842. Brassac has received a letter from Msgr. Raes of Strasburg in answer to his inquiry regarding the Society of the priests Pretiosissimi Sanguinis;[42] the bishop speaks highly of them, but fails to mention the place in Switzerland where the Mother House of the Institute is to be found. Brassac wants to know on what conditions Bishop Purcell wants them to come.

PARIS, OCTOBER 26, 1842. Brassac speaks of the sudden illness of his father, an attack of palsy and apoplexy. He is now recovering. Schonat sails for New Orleans next month with Rev. Messrs. Chalon, McGarahan and another young German priest sent by Count Reisach to Bishop Flaget. Dumas is a disappointment although ordained priest for Cincinnati, he refuses to sail and wants to stay longer on account of an old but rich aunt from whom he expects to inherit. No answer yet from Coire where Brassac has sent the draft of Rev. Ed. Purcell on account of Rev. Mr. Henni. Brassac hears the false and slanderous reports about Rev. Anduze of New Orleans.[43] Rumor has it that the Ladies of the Sacred Heart will yet come to Cincinnati. More Sisters of Notre Dame sailed on September 7 from Antwerp for Cincinnati. Rosati will probably pass the winter in Rome. "The *Catholic Telegraph* comes regularly now and affords me great pleasure."

PARIS, NOVEMBER 26, 1842. Brassac writes of the departure of Schonat,

[42] The Fathers of the Precious Blood, invited by Rev. Henni, Vicar General of Cincinnati, came to America in 1843, with their Superior, Rev. Francis de Sales Brunner. In Havre, they met Bishop Purcell who offered them a house with some land in Cincinnati, where they arrived on New Year's day, 1844. They did not remain there but went to St. Alfonsus mission near Norwalk, Huron Co., Ohio. See ALERDING: *The Diocese of Ft. Wayne*, p. 433; *Leben und Wirken des Pater Franz Sales Brunner*, Carthagena, Ohio, 1882.

[43] This Rev. A. B. Anduze has a singular place in the diocesan history of New Orleans. According to the notes of Bishop Bruté, rector of St. Mary's College, Emmittsburg, "in 1818 Mr. Anduze was the first person permitted by the Archbishop to study theology here for two years." While yet a student in theology Anduze was tutor in St.Mary's College, from 1819 to 1820. Anduze was ordained for New Orleans by Bishop Du Bourg, in 1821. In April, 1821, he writes to Bishop Rosati from Ste. Genevieve. According to the *Catholic Almanac* (1822), he was professor at the Catholic College of St. Louis from where he writes to Bishop Rosati on March 2, 1822. According to Bishop Blanc's notes he succeeded Brassac as pastor of St. James, Louisiana, about 1823. On July 23, 1823, Blanc writes to Rosati that Bishop Du Bourg intends to install Anduze at Natchitoches next October. But it seems that from 1824 to 1834, Anduze was pastor of St. Gabriel's, Iberville, La., from where he visited Natchitoches with Bishop Du Bourg in 1825. The story of a strange deathbed conversion brought about by Father Anduze in the parish of St. James is related in the *Annales* (v, p. 593). In 1824 he preached the sermon at Bishop Rosati's consecration. He also preached when Bishop Blanc laid the cornerstone of St. Claude's Chapel, in New Orleans on November 14, 1841. On October 10, 1827, Rev. A. Blanc writes to Rosati that "Anduze is in Paris since the end of July. . . . It is not probable that he will return before two years." On November 1, 1828, he writes from Paris to Rosati that he has visited Bishops Du Bourg and Cheverus. In 1837, Anduze is sent by Bishop Blanc to the missions in Texas. On February 21, 1838, Jeanjean writes to Rosati, "Mr. Anduze is in Havanna; when leaving he expected to be absent about two months. He intended to visit the islands of Cuba, San Domingo, St. Thomas, etc." After 1840, the name of A. B. Anduze is not given in the *Catholic Almanac*; but M. B. or B. M. Anduze figures as theologian at the Cathedral of New Orleans.

and another German priest, Mr. Heiss. Rev. Tusch,[44] a Bavarian Capuchin from Eichstädt will also sail. "This Mr. Tusch seems to be a very good pious man and may be a very excellent missionary. However, I think he is rather too old and I will be very much mistaken if he ever changes the bed of the Ohio River." He travels with another German or Tirolese priest, Mr. Inama, who goes to America "for his improvement." "I have tried to prevail on him (Inama) to go to Cincinnati which he intends to visit. I think him a man of high learning, eminent talents, great piety, and a gentleman." Since writing last Brassac has neither seen or heard from Mr. Dumas, whose conduct is severely blamed by all. Bishop Clancy has fallen out with the Association having drawn on it at sight for a pretty large sum. The draft was refused and protested and His Lordship wrote a very —— letter. "My old father keeps mending slowly. P. S.—Did you know that I lost all that I had in New Orleans, about $6,000. Sit nomen Dni. benedictum. Have you got room for me?"

PARIS, DECEMBER 30, 1842. Brassac has received a sort of apology from Rev. Mr. Dumas; but told him he was released of his engagement. "I am sorry Pratte was obliged to leave you; the Ligorians ought to refund to you the money it cost you to have him go over to Cincinnati." Speaks of Bishop Blanc's troubles at New Orleans. "Bishop Rosati is still in Rome, but will be here before long. I may have to go to Hayti very shortly. Do not be too much surprised if I meet you in Baltimore about the time of the Council. . . . We have lost our Reverend Master, the Rev. Mr. Liantard at the college; at the funeral service I met Egli (Vicaire Général honoraire of Paris) who inquired eagerly about you. Msgr. Garibaldi is appointed Archbishop *in partibus* and goes as Nuncio to Brussels; and Msgr. Fornari whom we saw in Belgium, comes to Paris in the same capacity."

PARIS, FEBRUARY 22, 1843. "I send you an account of our respective pecuniary situation by which you stand in my debt of the sum of 566 francs 96 centimes, which you will refund when convenient. Bishop Rosati has insisted too pressingly about my going with him to San Domingo, that I have consented to do so. Expect to sail in a couple of weeks and return to Europe to meet you here. Mr. Combes of Clermont has sent me 100 francs for Mr. Lamy."

PARIS, APRIL 10, 1843. Brassac says it is impossible to meet Bishop Purcell at the Baltimore Council, because Bishop Rosati is too sick to cross the ocean. They intended to sail May 4 and be in Baltimore by the twentieth "but God only knows whether Bishop Rosati will be well enough for that.[45] . . . My visit to the United States will have much less charm for me if you are not there and Cincinnati will appear to me like a dreary waste. . . . All of our friends will be happy to see you again."[46]

[44] Andreas Tusch was at first assistant at St. Mary's, Cincinnati. From 1846 to 1851, he was at St. Thomas', Potosi, Wisconsin, where he started the mission of St. Andrew. In 1852 he was at St. Stephen's, Howell Road (New Coeln), Wisconsin, from where he also attended St. Francis. In 1856, he said the first Mass ever offered at Schimmels, now La Crosse, in Laporte Co., Indiana. From 1857 to 1858 he was pastor of St. John's, Lake Co., Indiana. Cf. ALERDING, l.c., pp. 225, 405.

[45] Father Brassac's misgivings were well founded. Bishop Rosati left Paris for Rome on the advice of his physician in the hope that the more genial air of his native country would restore his health, but it was too late. He expired at Rome September 25, 1843.

[46] Bishop Purcell must have informed Brassac of his coming to Europe, for he met him at Antwerp .

PARIS, OCTOBER 7, 1843. "Mr. Thierry renews invitation that you and I visit him at Fecamps. I answered that you ahd left Paris for Boulogne. Mr. Goesbriand, father of the missionary, tried to see you at Havre and then searched for you in Paris, but was disappointed. He is a jovial old gentleman, talks English exceedingly well and writes poetry in two languages and in verse. He left me 100 francs for his reverend son."

PARIS, OCTOBER 13, 1843. Brassac is sorry that Bishop Purcell has to wait so long in that most disagreeable port of Havre. "What you must endure and the anxiety you must feel, I know by experience, having had to remain there a long spell in 1831, waiting for a favorable wind. Mr. Thierry wrote a long letter about our meeting on the Rhine and which bespoke all the happiness it had afforded him. . . . I am very busy with our installation having the material department as my share. We have some difficulties also; the Archbishop may occasion us some trouble."

PARIS, JUNE 15, 1844. Brassac informs Bishop Purcell that he sent via Havre to the care of Peter Hargons of New York, a painting as a present to the Bishop from Mr. Digby;[47] also a chasuble from the same gentleman. "I have left the institution which I had contributed to form. That kind of life did not suit me at all and I am glad to have recovered my freedom." He suggests to the Bishop to send him a little of the money due him. "My parting with Mr. Le Boucher has considerably disarranged my plans and put me to no little inconvenience. . . . I have to thank you for your remembrance to me in your letters to the young seminarians. Still I would have preferred a line direct. . . . I have done the best I could to put up with my disappointment since October last."

PARIS, NOVEMBER 13, 1844. "I have been much humbled indeed by your apologies for your long silence towards me and thus you have caused me to regret my complaints to you on that head. Friendship founded on mutual regard and esteem is proof against the appearance of neglect and such I hope is ours. A cloud may one moment veil the rays of the sun; but to destroy its genial heat it cannot. The thing is, I hope, so understood between us. . . . Your allocation for this year is 33,000 francs and something. The nuns of Namur will send a supply of their Sisters for the foundation intended at Toledo. They will leave Europe with Mr. Machebeuf.[48] This reverend gentleman is traveling in the interior in order to recruit some priests and in his last letter he seemed in hopes of obtaining a few worthy ones. I will do my best to procure the means necessary to meet their expenses. Mr. Digby was not yet in Paris a few days ago. He never received the books you had sent him to Paris from Boulogne. . . . I wrote to our friend Leclere about your desire to know

In a letter to Miss M. Reilly, dated from that place, August 13, 1843, the bishop speaks of his visit to Mr. and Mrs. Haight, being accompanied by the V. Rev. Mr. Brassac. "We were in full costume ecclesiastique, as is the custom here, and rode in a splendid carriage placed at my disposal to make this and similar visits."

[47] Kenelm Henry Digby, the famous English convert and Catholic author.

[48] From the *Life of Bishop Machebeuf*, Vol. i, p. 133, it appears that these Sisters sailed from Antwerp accompanied by a priest and seminarian sent to them by Father Machebeuf, while he embarked at Havre, having in his party fifteen Ursuline nuns destined for the Diocese of Cincinnati.

whether the Sisters Hospitalières[49] would accept of the Invalids Hotel founded in Cincinnati and which was offered to your direction. . . . Leclere and Cecile charge me to express to you their respectful and very cordial gratitude for the trust and confidence manifested by your kind proposal." Then follows a *Compte Courrant de Mgr. J. B. Purcell, Ev. de Cincinnati avec H. Brassac*" for 1843 to 1844, closing with the remark *sauf erreur ou omission.*

PARIS, FEBRUARY 4, 1845. Brassac acknowledges the receipt of a letter dated January 3. "The persual of it caused me mingled feelings of grief and satisfaction. I will not say a word more on the subject of my letter . . . except to express my sincere regret that any expressions of mine would have offended you. . . . I thank you most sincerely for the frank communication of Mr. ——'s letter and Mr. ——'s charges against me. Were I to follow my first feelings, I would answer to neither; they are rather low for a man of my age to stoop to. If I notice them, it is merely to satisfy you and to show you that I am still worthy of the esteem of the continuation of which you give me the assurance no matter what may occur." (Here follows a long explanation.) "I dismiss, never to take it up again, this subject of my justification against the accusations of two inexperienced young men. . . . I forgive them as I wish to be forgiven at the last day. . . . I am to leave Paris altogether and settle near my father in the course of this summer. My pious and excellent pupil will have soon finished his studies and returning to Louisiana leaves me at liberty to seek the solitude and bury myself in it.[50] Farewell, Rt. Reverend and dear Sir. Please remember me in your prayers and holy sacrifices and be sure that in spite of what evil tongues . . . may have done and said of me and notwithstanding all that has passed between us, I have never ceased to entertain towards you the truest sentiments of esteem and respect."

MARVEJOLS, JANUARY 14, 1846. "Monseigneur, Vous ne vous attendez guêres sans doute à recevoir une lettre de moi après une rupture aussi complète de correspondence entre nous, et je dois avouer que sans une raison imperieuse je ne me serais permis de vous addresser ces lignes. . . . Je n'ai pas moins souvent pensé à vous et n'en ai pas fait moins de voeux pour vôtre bonheur et la réussite de vos efforts pour le bien de la religion et la gloire de notre commun Maitre." Brassac then states that a dying man left him 100 francs for the Propagation of the Faith, which he might apply as he thought best. "Knowing the needs of your Diocese, to which my heart belongs always, though my name figures no more, I could not do better than send this small donation to you. Please do accept and pray for its donor (your namesake) John Baptist Clavel. Puisse, Monseigneur, ce faible temoignage de mon souvenir vous rappeller le respectueux devouement de celui que pendant de longues années vous appelliez vôtre ami."

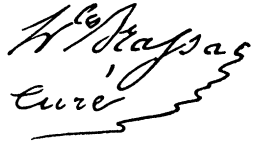
BEDARIEUX (HERAULT), MARCH 15, 1850. "Your kind favor of the 16th of

[49] The Hospitallers of St. Joseph, a religious community of women, were founded in France in 1636. They came to Montreal in 1689, and came to the United States in 1894, where they settled in the Diocese of Burlington, N. Y. They came to Chicago, in 1903, where they conduct St. Bernard's Hospital.

[50] Brassac had two pupils from Louisiana studying at Paris. No clue to their identity is anywhere given in his letters.

January last reached me in due time while on my way to this place where I am preaching the stations of Lent. I will not attempt to express the pleasure it caused me and the readiness with which I am willing to dismiss from my heart and mind the causeless suspension of our friendly and so long amicable relations. I was well certain that the time would come when you would do me justice. . . . The views of the different churches of your city has been a treat to me. . . . Bishop Timon passed at Montpelier about two weeks before I passed there to come here. . . . I regret very much to have missed that opportunity of shaking hands with my old friend. . . . One of the inhabitants of this place hearing that I have been in America came to show me letters of his son in Cincinnati. Enclosed is a letter for the said son, whose name is Alexander Marconier, workman, hatter." Brassac hopes that the Bishop will again come to old France.[51]

MARVEJOLS, AUGUST 20, 1861. Brassac regrets that his letter did not reach the Bishop at Paris and concludes that he left for Rome, otherwise would have been happy to accompany him there.[52] He hopes these lines will reach him there, so that he may know of the Bishop's return to Paris. He would be exceedingly happy if Bishop Purcell could come from Marseilles to Marvéjols, "where your old friend would do his best to restore you after your long journey. Your visit would be for him one of the greatest consolations possible. Remember that he is an old man with white hair, though his heart is still vigorous and warm. After seeing you under his modest but hospitable roof, he would be ready to sing his *Nunc dimittis*. . . . As of old, your very humble and devoted friend, Hle Brassac."



[51] Purcell went to Rome in 1851, to receive the pallium from the hands of Pius IX.
[52] Purcell went to Rome for the canonization of the Japanese martyrs in 1862.